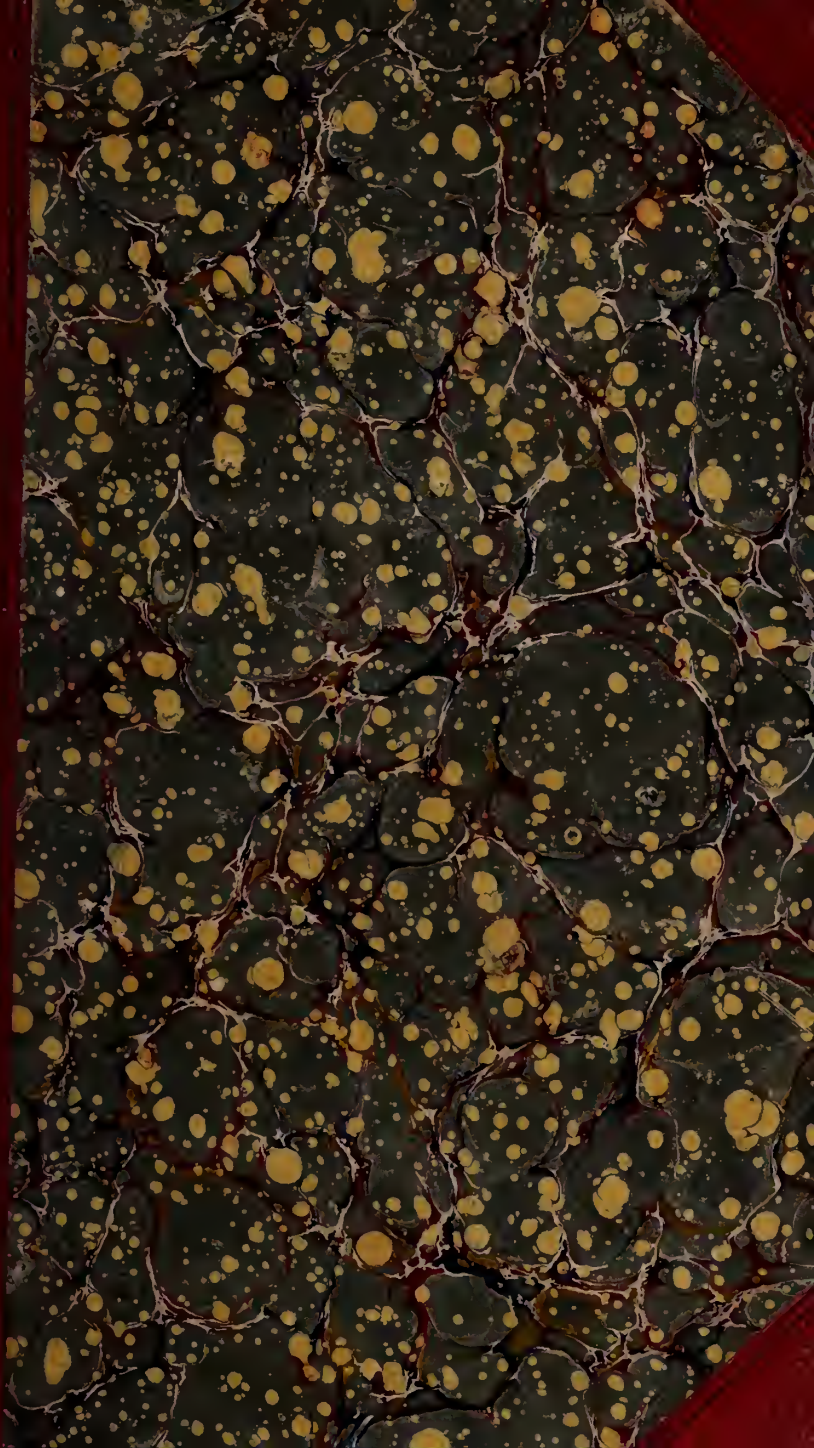

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WOMAN'S WORK

FOR

WOMAN.

VOLUME VIII.

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Woman's Work for Woman.

Vol. VIII. SEPTEMBER, 1878. No. 9.

Abroad.

JAPAN.

The Empire of Japan, or, as the natives call it, Dai Nippon, consists of a number of islands, of which the largest and most important is called Hondo, lying east of the Asiatic continent between the 30th and 45th parallels of north latitude. It is therefore about as far from the equator as our States of Virginia and the Carolinas, and has very much the same average of temperature, though the proximity of the ocean on all sides limits the extremes, so that the cold is not so violent or the heat so dry and oppressive as in our own country. The islands are of volcanic structure, and earthquakes are said to average one a month, though no very severe ones have occurred in late years.

The climate is healthful, the soil fertile and productive, valuable minerals and metals abound, and the islands are indented on all sides by deep bays, inviting vessels of the largest size to their harbors, so that the wonder is that a country with all these attractions

to traders, and filled with a people that of late years have shown themselves so enterprising, should, for hundreds of years, have kept its doors closed against all foreigners.

HISTORY.

It is believed by historians that when Columbus sailed westward on his first voyage of discovery he was seeking the land of Japan, of which he had heard through the reports gathered by Marco Polo, the great traveller, while in Pekin in the latter part of the 13th century. About the middle of the 16th century Pinto, a Portuguese adventurer, landed on one of the islands, and the glowing accounts he carried home attracted many traders from Portugal and adjacent nations. These were soon followed by Jesuit priests introducing the Romish faith, which became so popular that in a few decades its followers were computed by hundreds of thousands, including many persons of rank and influence. It was an easy step from the superstitions and forms of Buddhism to those of Romanism, for the two religions resemble each other in many points, and in numerous instances the same temples, images, candles, incense, and beads even, that had been used in the old faith were transferred to the new. We have not space for a history of the troubles that followed. Religion and politics became inextricably mixed. Foreign interference, priest-craft, piracy, slave-dealing and rebellion led at last to fearful denunciation, persecution, and banishment of all who bore the Christian name, and in less than a century from the first arrival of Europeans in Japan, the country was again closed against foreigners, natives were forbidden on pain of death to leave the islands, and trade with Europeans was entirely cut off, except to a limited extent, and under severe restrictions, with the Dutch.

This was about the middle of the 17th century, and from this time until 1853, when Commodore Perry, sent with his fleet by our own Government, boldly knocked at the door of the empire, all knowledge of it among western nations was meagre and unsatisfactory. At the time of his arrival the country was ripe for revolution. The Shogun, or military government, had originated nearly seven

centuries before in the appointment of military governors to the provinces, and had from its beginning been increasing in power and arrogance. The feudal system, though of much earlier origin, had been long held in the grasp of this military despotism. The Shogun had even given up the formality of doing homage to the Mikado; and the military government held its fortified court at Yedo, while the Mikado reigned unguarded at Kioto, surrounded by his nobles of purest blood, by literati and priests. It is not strange that this anomalous state of things should have puzzled foreigners, and that at first they should have been led into the mistake of treating with the arrogant vassal, instead of demanding audience of the Mikado, the rightful sovereign. In assuming the power to treat with foreigners the Shogun, or Tai-Kun ("great prince or exalted ruler"), as he allowed himself to be called, overreached himself, and hastened the downfall of this remarkable system. It is impossible to give here a detailed account of the factions and civil wars which followed, but the result has been the suppression of the military power as distinct from that of the Mikado, the doing away of the feudal system which for a long time had been crumbling, and the opening of Japan to foreigners, bringing in western ideas of civilization to this "hermit nation," since which time it has advanced at a most surprising and unparalleled rate towards a prominent place among the nations of the earth.

RELIGION.

The myths of the Japanese seem to resemble closely those of China and India. The ancient religion called Shinto has its counterpart in China, indeed was probably derived from that country. It seems hardly worthy to be called a religion, as it has no code of morals, no doctrines, and few and simple forms of worship; reverence for ancestors, heroes and wise men, and implicit obedience to the Mikado, being about the only discoverable tenets.

Buddhism was introduced into Japan about the 6th century. It is not necessary to repeat here the sketches of this religion given in former articles in our magazine. It is the prevailing faith in all of Eastern Asia; and in Japan is divided into numerous sects,

having thousands of temples, hundreds of thousands of monks and nuns, and many rites similar to those in use among Romanists.

Since the late revolutions Shintoism has been somewhat revived; one of its principal tenets being the belief in the direct descent of the Mikados from the gods, it is more consonant with what the loyal Japanese consider patriotism; but Buddhism is the religion of the mass of the people.

LITERATURE.

The oldest Japanese book, written more than a thousand years ago, gives an account of the creation, the mythological period, and a history of the Mikados for hundreds of years before our Christian era. Of course, like all such productions, this is but a mass of traditions and fables, but the more reliable histories—of which Japan can boast as respectable a number as many of our western nations—show that in those early days literature and the arts flourished, and many of them were carried to a higher state of perfection than any western nation could boast at the same period. Among other interesting facts, we are told that "a very large proportion of the best writings of the best age of Japanese literature was the work of women." The oldest Japanese novel was written by a woman, as were also some of their best classics and poetry.

A large proportion of the literary work of the present time is the translation of foreign books of all sorts, so eager are the people to gather from other nations information on every imaginable subject.

THE CONDITION OF WOMEN

in Japan is much more happy than in other Oriental countries. They are not subjected to the degrading restraints of the zenana as in India, or the feet binding as in China; they are to a great extent mistresses in their own homes, and can appear in public much as women do in our own country. Polygamy of a certain sort is allowed, but one wife is the rule, and many Japanese homes are as happy as any homes can be without the light of the gospel. The girls learn to read, and receive a certain amount of education, there being a limited number of books adapted especially for their use found in almost every respectable household. The present

Empress takes great interest in the education of women, and has under her own patronage a large and flourishing normal school at Tokio.

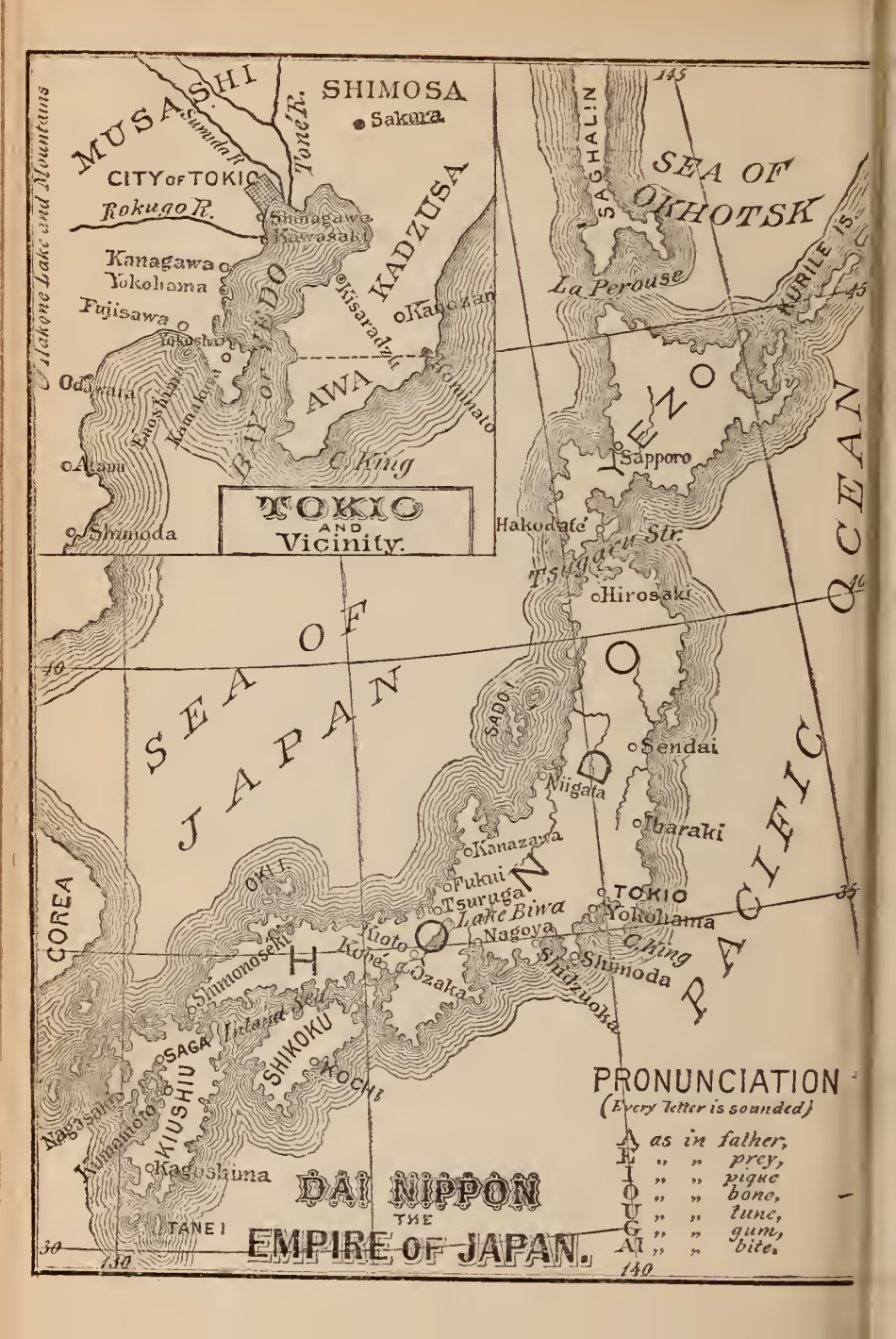
A Japanese lady has the same instincts of delicacy and refinement as a true lady in America, and we have had the pleasure of knowing one who, while visiting this country, made herself beloved and admired wherever she went.

The Japanese are a people of delicate sensibilities, simple tastes, cheerful dispositions, unbounded politeness, are anxious constantly to learn, and industriously to apply their knowledge to their own improvement. They are free from many of the gross and disgusting characteristics of most heathen people, and while they are so ready to adopt from us every kind of knowledge that will tend to their own advancement, shall we not give them that knowledge which alone can make them wise unto salvation?

OUR MISSIONS

in Japan began with the arrival of the veteran missionaries, Dr. J. C. Hepburn and his wife, in 1859, and they are still at their post, the worthy and honored representatives of our Church. At first they were under strict surveillance, and had a very limited field; but they spent the early years of the mission in a thorough study of the language, and eight years afterward Dr. Hepburn published an English and Japanese dictionary, which is invaluable to those coming after him.

The early days of mission life in any heathen land must be spent mainly in foundation work. It was ten years before there were any converts, and then two men and a woman were baptized in face of the death penalty, which had not been removed. Since that time the mission has had varied success, but on the whole the results have been most gratifying. A number of missionaries, married and single, have gone out; death and sickness have removed some, so that at present our Church has at Yokohama, Dr. J. C. Hepburn, Mr. J. C. Ballagh, Rev. Messrs. G. W. Knox, T. C. Winne, with their wives, and Miss Belle Marsh. At Tokio we have Rev. Messrs. David Thompson, Wm. Imbrie, and T. T. Alex-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Inland Sea
SHIKOKU
KOCHI
SAGA
KIUSHIU
Nagasaki
Kumamoto
Kagoshima
TANEI
DAI NIPPON
THE
EMPIRE OF JAPAN.
PRONUNCIATION
(Every letter is sounded)
A as in father,
E " " prey,
I " " pique
O " " bone,
U " " tune,
G " " gum,
AI " " bite.
145
45
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140

ander, with their wives, Rev. O. M. Green, Miss Youngman, Mrs. True, Miss Gulick, and Miss Eldred, besides three native ordained preachers, and other native helpers. Of the above named lady missionaries, Mrs. Hepburn, Mrs. Ballagh, Miss Marsh, Mrs. Alexander, and Mrs. True are connected with our own Society. At Tokio our missionaries are still required to live in Tsukiji (skeeje), a portion of the city lying along the bay, in which foreigners are obliged to reside. But they virtually have access to all parts of the city, and make journeys through the country preaching and distributing translated portions of the Bible and other religious reading.

The larger part of the New Testament is now in circulation, and it is expected that within a year the whole Testament will be completed in Japanese. Native booksellers are becoming largely interested in the sale of the Bible, and several have published commentaries on portions of it. A late writer says: "One of the special dangers of Japan to-day is that our civilization will hamper and our literature poison, before our gospel will purify and save her." It is therefore impossible to overestimate the importance of this work of making an accurate translation of the Scriptures, and those godly men who have been for so long engaged in it are doing a work for Japan, the grandeur of which eternity only can reveal. Four new churches were organized during the past year, and over 200 members were added, making the total number in connection with the eight organized churches, about 500. These have contributed $749 towards church work in the past year.

In Yokohama Mr. Ballagh has had charge of a large and flourishing boys' school, which is about to be transferred to Tokio, and Miss Marsh's school for girls is in a very prosperous condition. Mrs. True has for two years had charge of a school in Tokio outside the foreign concession, and under the care of a native Christian gentleman; but arrangements have just been made whereby Mrs. True of our own Society, Miss Gulick of the Ladies' Board of New York, and Miss Eldred of the Woman's Presbyterian Board of the Northwest, are to unite in conducting the girls' boarding-school on the mission premises in Tsukiji.

OTHER MISSIONS.

There are in all twelve missionary societies now laboring in Japan—seven of them American—having a force of about fifty ordained missionaries, besides eight medical missionaries, and a number of lady teachers. The variety of Protestant denominations has often been a vexing question to missionaries. In many countries they work side by side with sympathy and confidence, but in others there is sometimes friction. To meet this danger the missions in Japan of the Presbyterian order, the American Presbyterian, the Reformed (Dutch), and the Scotch United Presbyterian, with the native churches under their care, have formed a united Church and *Chiukuwai*, or presbytery. Of this presbytery the foreign members are admitted not as missionaries, but as ministers or elders. The name which this new organization has adopted is that of "The Union Church of Christ in Japan." The three missions have also united in organizing a theological school at Tokio, which is to have, at present, one instructor from each mission. The school has now twenty-five students.

BOOKS ON JAPAN.

For sale by the Presbyterian Board of Publication, 1334 Chestnut street, Philadelphia.

The Mikado's Empire. William Elliot Griffis. $4 00.
Japan in our Day. Bayard Taylor. $1 50.

RECENT MISSIONARY NEWS.

Mrs. J. C. Ballagh, Japan,

writes from Ningpo, where she has gone for rest. She expresses great admiration for the united work of Mrs. Butler and Miss Ketchum, who "in honor prefer one another." She says, "I could not keep back the tears of joy and gratitude when I first saw their girls on Sabbath morning, as they filed into church, they all looked so nice, and it was such a contrast to the rabble-like funeral we had just witnessed outside. Though looking worn they seem very happy in their work, and the Divine blessing upon their labors is marked." Since her return to Yokohama she writes: "Impressed as I was with the great work in China, I was amazed at the change four years had wrought in Kobe, Osaka and Kioto in the mission of the American Board in Japan. It was glorious

to see all this, and tears of joy and gratitude often filled our eyes. Then I began to recall the condition of our own mission four years ago, and what was my astonishment to see that the results were equally great, with a smaller number of laborers. Then we had only one small church in Tokio, Mrs. Carrothers' school of 15 or 18 girls, and Miss Youngman's with 7. Mrs. Hepburn had just commenced her school here. Now we have 8 churches and 6 schools, in which are gathered 266 pupils. Seven out of eight of the churches have chapels to worship in, and our native Christians are preaching and teaching in many places. Truly 'the Lord has done great things for us whereof we are glad.' To Him be all the praise!"

MISS BELLE MARSH, YOKOHAMA, JAPAN.

"Feeling the need of a little rest from study, I am taking a vacation, have set my teacher to translating a book, and sent the old lady teacher to visit among the families connected with my school to read the Bible to them, not however without many cautions and instructions as to what she was to say, and much trembling on her part. Then, as is our custom when there is anything of importance to be done, my girls and I had a little meeting and promised to pray for her every day. To the first prayer meeting she brought six new women, although it rained hard, and on the next Tuesday there were nearly forty at my meeting, eleven of whom were there for the first time. I let her work in this way for three weeks, and now spend two hours a day in training her for Bible work. I am sure the Lord sent her to me for this very purpose."

MRS. DAVID SCOTT, TEHERAN, PERSIA,

after a long and trying journey has reached her destination, weary but not disheartened. The mud walls of her new home have been made to look cheerful and attractive by the exercise of a little taste, and already she is beginning to learn the language and longs "to tell the old, old story" to the women about her. She says, "While waiting, I can learn lessons of *patience* which will fit me for better work hereafter." On their journey they met with a serious loss; their table furniture and many keepsakes from friends having been stolen from their trunks on the steamer. Yet she says, "We could but count this one of our missionary trials, and proceed on our way."

MISS SCHENCK, TEHERAN, PERSIA.

"As for myself I am unusually blessed in health, and am entirely in love with the climate of Persia. My interest in the cause and work increases with every day of my life here. With constant diligence at the language I hope ere long to realize results in it."

MISS ALICE COOLEY, SOOCHOW, CHINA,

arrived with Miss Schmucker at Shanghai after a voyage of forty days, which, though rough, they enjoyed. They went at once to Soochow and began the study of the language. After six weeks' study, five hours a day, they realize the greatness of the work before them, and hope that we at home will have patience with them, and will pray that they may be able to accomplish their difficult task. They are living in the house just vacated by Mr. and Mrs. Fitch, which is undergoing much-needed repairs. The first floor is occupied by Tong and his family—good kind people. Tong can talk a little English, his wife with her sweet interesting face looks wistfully on, and the little year-old May-ling is a great pet with them all. Their co-laborers are very congenial, and the ladies occasionally accompany them in their visits. "Thus far," Miss Cooley writes, "everything has been much pleasanter and brighter than we expected."

MISS HATTIE NOYES, CANTON, CHINA,

sends the following account of the tornado which, in less than five minutes, laid a part of Canton in ruins: "It swept right through the heart of the city, destroying some nine thousand buildings, and it is thought that ten thousand persons were buried beneath the ruins, or drowned in the river by the upsetting of boats. Though it passed within a few rods of our house, *none* of the missionaries' residences or chapels were injured. This fact is much commented on by the Chinese, who seem to think there must have been some special preserving care over them. Only one building connected in any way with the mission fell—that was a little school-house in which a Bible-woman was teaching a dozen children. She heard the wind, saw through the door the air filled with bricks, dust, and tiles, and then in an instant the building fell, and they were all buried under a mass of bricks, timbers, and heavy tiles. She managed to push away some of the timbers over her and freed her arms and shoulders, and then tried to help the girls to get out. Her uncle came at once to their assistance, and with others rescued them. It seems almost miraculous that *not one* was seriously injured. They all feel that they owe their preservation to the protecting power of the Christians' God, for that was the only building on that street in which some one was not killed. Since then the people have been more willing to hear the Word, and it may be that the Lord will thus bring good out of this sad calamity. Fire succeeded whirlwind, and for a time we thought that we should have to remove our girls to a place of safety. Though that did not become necessary, we passed a night of great excitement and anxiety, and through it all their behavior was admirable."

Miss Forbes, City of Mexico.

"We are nearly settled in our new home and are delighted with it. It furnishes every facility for our work. Mr. Hutchinson has now a fine large office where he can have all his books about him, and the little tables always ready for his theological class of twenty-five. Our school-rooms are light, and warm, and dry; teachers and patrons can complain no more of poor accommodations, and we can occupy them for nine years if we wish. We are about organizing a woman's meeting, a purely religious society with nothing to eat or drink, only instruction made as pleasant as possible. Thirty united with the Church last Sabbath, a large proportion being men; indeed, our congregation is mainly composed of men, owing in part to the fact that the priests have a slighter hold on them than on the women."

Mrs. C. De Heer, Corisco, Africa,

is obliged with her husband to leave their station on account of failing health, intending to recruit a little first in the mountain country, and to visit America before going back to their work. Real grief was felt by all at their departure, and many of the farewells were very touching. Mrs. De Heer writes of the remarkable spirit of one woman who had been very ill. "Her husband and all her heathen friends urged the use of fetich medicine, but she firmly refused, and when they told her that without it she would die, she said, 'I am willing even to die, and indeed it is better far to go and be with Jesus. A long life here on earth is not the best gift He has for me.' Her husband said that if she died we must bear the blame, that he would not even pay the sum demanded at the death of a free woman. It was a critical case, but her faith never failed; we administered our best remedies, and pleaded with the Great Physician, and to the surprise of the unbelievers and the joy of the Christians, she recovered, and was able to bid us farewell and God-speed as we left the island."

Miss Eddy, Sidon, Syria.

"The first of April was a very happy day to us, three of our dear pupils united with the Church. They leave us to go to distant homes and will not return again, but now that they have accepted God as their guide and keeper, I feel as if the object of their coming to the seminary had been accomplished. They may have to endure persecution, and we desire your prayers that they may remain 'steadfast in the faith.' Let me tell you another of our encouragements. One of the pupils who was obliged to leave school on account of ill health, committed to memory while at home the whole of the Shorter Catechism, and repeated it to Dr. Jessup

without a mistake, receiving a Bible as a reward. This may seem a small thing to you, but books are usually thought to belong only to school-work, and are neglected at home. I remember asking a young boy if he read his Bible every day, and he replied, 'Oh, no, I read it through twice in school.'"

Miss Lizzie Walsh, Gwalior, India.

"It is now more than two months since I came to Gwalior, and I like it very much. We have had to use caution in visiting in the neighborhood on account of the small-pox, but Mrs. Warren and I started out this week and visited the 'cow village,' so called from the number of cows and buffaloes in it. The people are simple-minded, warm-hearted creatures, and they gathered around us to see our Bible pictures and hear us talk, and begged us to come again. We have also opened some zenanas in the principal bazar. We have a great friend and helper in our new native minister, Rev. Mohan Lall; he is a superior man and yet humble-minded. Next Sunday will be communion day, and we hope to receive into the Church three adults, and two children are to be baptized."

Mrs. William Calderwood, Saharanpur, India.

"The number of our schools is the same and must not be reduced. No matter what other changes may be deemed advisable, we hope and trust that the work among the heathen here at Saharanpur will be continued undiminished. Within the past three years we have educated a number of Hindu women and girls, whose ignorance was greater than I could describe. Mary Ann is doing a good work among them. She was baptized ten months ago, was a Mohammedan, and had spent the best years of her life in a sinful, careless way. She is a good Hindi scholar, and can do what very few can, charm these women with sacred songs which she sings to native tunes. She has composed a number of hymns herself, which have been printed; every one of them praises Christ as the Redeemer of her own soul."

Miss Craig, Dehra, India.

"The school is larger now than it has ever been, and a greater proportion of the children are under eight years of age than ever before. Our expenses too are greatly increased on account of the famine, for it takes no small amount to feed a hundred and eleven children. This, too, is the year for cholera, and that thought causes great anxiety, for we have as yet no hospital; still we would not complain, for we have much, very much to be thankful for. Our school has grown despite all obstacles, and we have been blessed with an unusual degree of health among so many children Our

older girls have married well, and are respected and honored wherever they have gone, and our wants have always been supplied."

MRS. J. S. HOUSTON, RIO DE JANEIRO, BRAZIL.

"With much regret we parted from our friends in Cachoeira—it was our first field, as well as a new one, and though the truth took root slowly, it did take root and bear good fruit. Here in Rio de Janeiro we have a church with a membership of one hundred and eighty. Wishing to become acquainted with all these people, we have begun to visit them in their own homes, but find it an immense undertaking, as they are so widely scattered that we can not make more than three calls in a day; we are sure however of a warm welcome. The Sunday-school is well attended, as also the Thursday evening prayer meeting, even in the intensely hot weather. We are living in San Domingos, on the opposite side of the bay from the city, but very easy of access. Sometimes we are encouraged in our work by a little incident like the following: Two of our scholars, whose parents have lately confessed Christ, were sent one dark night on an errand by their mother; on the way they met the family physician, who, recognizing them, asked, 'Are you all alone, children?' 'No, sir,' was the reply of the youngest, a sweet, gentle little girl of six years, 'Jesus is with us.' Dear sisters, pray for us; each year convinces me more and more of our utter nothingness and our Father's ability and willingness."

MISS H. J. MCCAY, TULLAHASSEE, INDIAN TERRITORY.

"This is my first year's experience in mission life. When I came out from Dayton last fall I began by assisting in the care of the girls out of school and overseeing their work, but soon the whole responsibility of this department was placed on me, owing to the departure of Miss Brown. Though feeling unequal to it I have tried to do my best, and have succeeded better than I expected. We have fifteen little girls whom I have to keep in sewing, and whose clothes I have charge of; we generally get on very well together, but they almost all have ungovernable tempers, and when roused they strike and insult their teachers, so that sometimes I have to call in help. You can imagine that it is no small job to mend for forty rough Indian boys at this season of the year. We prepare the work and baste on the patches, and the girls sew them on tight. Last Sabbath two of the pupils united with the Church. That seems very little fruit from seed sown during the last three months, and I often feel discouraged that the Word is so little heeded, but we can only do our part and leave results with God. I ask you to pray for my Sunday-school class of nine large girls, who are all without Christ."

At Home.

UNITED WE STAND.

THE forces which are employed among men in winning the world for Christ may be divided into two bodies: the Church at home, and the missionaries and other agencies which that Church sustains abroad in heathen lands. The Church must organize and conduct their part of this work through some chosen agents in order to do it with system or efficiency. Hence in all such effort, among all denominations, a certain number of those fitted by character, habits, and attainments, and meriting the confidence of the Church at large, are selected to manage the affairs and watch over the interests of that part of the work which God has committed to their hands. Thus we have our Board of Foreign Missions, and our Secretaries and Treasurer appointed by them.

A glance at the greatness of the interests involved; at the variety of elements constituting the working forces in each division of the whole body; at the conflicting views, tastes, opinions, and wishes which must often be brought to this central point for reconciliation or adjudication; at the necessity for making the two divisions of the workers keep pace with each other in plan and in progress, so that neither shall outrun the other or fail to support and be supported—a glance, we say, at all this will show how heavy are the responsibilities and how onerous the duties which we put upon our chosen guides and care-takers in this matter, and what need they have of grace and wisdom from above in bearing and fulfilling them.

Now let us look a little deeper into these things, remembering the relationships which exist between the different parts of the one great working body. Sometimes the means which the Board receives from the Church, and that which it must pay out to its agents abroad, nearly balance each other; then all is well, so far as this department is concerned. But then again the Church falls off,

the means are not forthcoming to answer the demands which represent the *necessities* of those at the front. The diminution continues, appeals and statements of facts and needs bring no answering increase. Yet the call for means to go on comes earnestly and beseechingly from those whom we have put in those distant places to fight the battle of the Lord for us.

What shall those conscientious, careful, faithful men do now at the point where these two divisions of the forces meet? If less money is put into their hands, less money is there to pay out, nor can they make it to order at their need. If they could put aside all that makes them fit to be where they are, and go on recklessly, trusting to future increase of receipts, would the Church approve or even acquit them of blame? If they stop where they are resolutely, and at the cost of bitter pain—and sometimes, strong men as they are, of *tears*—refuse requests, cut down estimates made in hopeful faith and courage over there, and pare away the work until it fits the funds, then there are those who murmur against them, as if they did it willingly, or of themselves, or it were otherwise than a matter of stern, hard necessity.

They *must*, placed where they are by the Church and by the Providence of God, bring these two parts of the work into some sort of harmony or of consistency. It will be a hard process for all the brave workers yonder who are touched by it, and for those here who love this cause as they love life itself, and who long to see it advance even more rapidly, instead of halting or retreating. But do not let us make it harder than it already is to those upon whom is laid the grievous obligation to order the retreat.

You do not blame the wise and careful officer who, seeing that his men are not supported as they should be for safety and efficient action, orders them to fall back a little until the needed support comes up. He may hate of all things to do it, but he has no alternative if he is what he ought to be. Nor should the men complain, trying as it may be to them. They must TRUST THEIR LEADER.

Sometimes the Secretaries, or the Board of Foreign Missions, try to find out where this backward movement can best be made with least injury to the cause, or where a little economy may be prac-

ticed whereby an important interest may be saved at one place without imperilling any such interest at the point of economy. In this very delicate and difficult task which the Church imposes upon them, surely they should have our sympathy and help, even when at first their action may seem obnoxious or intrusive. It is not their choice, it is what the position in which the Church places them obliges them to do. They may touch something in which we are especially interested. Shall we therefore cry out and hold their hands, if in their survey of the whole field they see that the great work will suffer less if cut off a little there, rather than elsewhere?

Let us take a wide view of the whole matter, and adapt ourselves to the requirements of the hour, while we strengthen in every possible way the hands and hearts of those who are at the head of our beloved Foreign Mission cause in these trying, troublous times.

TWO GIFTS.

Our Treasurer records two gifts of special interest. One is from a mother whose only remaining child when dying had given her a message to the Woman's Foreign Missionary Society and a donation to this cause. "Jesus has done so much for me that I want all the world to know of His love. He has taken away every doubt and fear as I go down the dark valley." This message and gift at the close of the meeting in Pittsburgh was as the Father's smile of approval on the resolve we had just taken to do our share in raising $50,000 in advance of any former year. The dying gift of our young friend was the *first* offering to the $50,000. A touching story of devotion to Christ could be given, but the Lord knows it all, and He will accept the box of jewelry as he did Mary's box of precious ointment.

From the mother of a dear child in Philadelphia come the savings of a year's spending money for this object, saying, "One of the last requests of my little Bertha was that this money should go for the missionaries. Just one year has passed since these gifts were made, and now 'the Lord hath need' of them to stimulate the faith and zeal of all the workers in this cause. Will not the children, the young people who are thus represented, as well as the older ones, join in paying in their offerings also, that the sum needed may be speedily raised?"

THE COMING OF THE KING.

FRANCES RIDLEY HAVERGAL.

"Behold, He cometh."—Rev. i. 7.

Thou art coming, O my Saviour!
  Thou art coming, O my King!
In Thy beauty all-resplendent,
In Thy glory all-transcendent;
  Well may we rejoice and sing!
Coming! In the opening east,
  Herald brightness slowly swells;
Coming! O my glorious Priest,
  Hear we not Thy golden bells?

Thou art coming, Thou art coming!
  We shall meet Thee on Thy way;
We shall see Thee, we shall know Thee,
We shall bless Thee, we shall show Thee
  All our hearts could never say!
What an anthem that will be,
  Ringing out our love to Thee,
Pouring out our rapture sweet
  At Thine own all-glorious feet!

Thou art coming! Rays of glory,
  Through the veil Thy death has rent,
Touch the mountain and the river
With a golden glowing quiver,
  Thrill of light and music blent.
Earth is brightened when this gleam
  Falls on flower and rock and stream;
Life is brightened when this ray
  Falls upon its darkest day

Not a cloud and not a shadow,
  Not a mist and not a tear,
Not a sin and not a sorrow,
Not a dim and veiled to-morrow,
  For that sunrise grand and clear!
Jesus, Saviour, once with Thee,
  Nothing else seems worth a thought!
Oh, how marvellous will be
  All the bliss Thy pain hath bought!

Thou art coming! At Thy table
  We are witnesses for this,
While remembering hearts Thou meetest,
In communion clearest, sweetest,
  Earnest of our coming bliss;
Showing not Thy death alone,
  And Thy love exceeding great,
But Thy coming and Thy throne,
  All for which we long and wait.

Thou art coming! We are waiting
  With a hope that cannot fail,
Asking not the day or hour,
Resting on Thy word of power,
  Anchored safe within the veil.
Time appointed may be long,
  But the vision must be sure:
Certainty shall make us strong;
  Joyful patience can endure.

Oh, the joy to see Thee reigning,
  Thee, my own belovèd Lord!
Every tongue Thy name confessing,
Worship, honor, glory, blessing,
  Brought to Thee with glad accord!
Thee, my Master and my Friend,
  Vindicated and enthroned!
Unto earth's remotest end
  Glorified, adored, and owned!—*Selected.*

SEMI-ANNUAL MEETING.

THE Woman's Foreign Missionary Society of the Presbyterian Church will hold its semi-annual meeting in the Pine Street Church, Harrisburg, Pa., beginning on Tuesday evening, October 22d, and continuing over the 23d (instead of the 23d and 24th, as announced in the August *Woman's Work*). A general missionary meeting will be held on Wednesday evening. Arrangements have been made with the railroad companies by which tickets will be issued at excursion rates, the details of which will be made known in the October number of *Woman's Work*, and also through the columns of the *Presbyterian* and the *Evangelist.*

It is hoped that all auxiliary societies will send delegates to this meeting. The officers of Presbyterial Societies are especially urged to attend, and a cordial invitation is given to returned missionaries to be present, that by united prayer and conference we may be better prepared to help in this time of need. Entertainment will be provided for all attending the meeting from other places, by addressing Mrs. Charles L. Bailey, corner Front and Chestnut streets, Harrisburg, Pa. MRS. ANNIE M. WALLACE, *Sec.*

FROM ANOTHER MISSIONARY.

"'A MISSIONARY'S Ideas about Stimulants,' in the May number of *Woman's Work*, meets my views most emphatically. I feel an intense and growing dislike to any personal reports of work. I think it is better for ourselves, and better for others, to keep *self* in the background. When we speak of our own share in work, we are apt to give undue weight to it, and this may sometimes even lead us to detract from the share which others bear in the work."

EXTRA CONTRIBUTIONS.

FACTS and figures are very stubborn things, and demand our acceptance whether they are pleasing or otherwise. They form the groundwork of our experience and the data from which we draw the lessons of our life. Now, in the accumulation of facts that make up the history of our Society, there is one which has thrust itself again and again upon the notice of the officers, and which we mention here that its repetition may be avoided. It is this: sometimes auxiliaries when attempting to raise money over and above the amount they have pledged for a specific object, take the money out of that pledged amount at last, and neither the Society nor the Board of Foreign Missions is the gainer. This is often no doubt unintentional, when the extra sum is promised in the enthusiasm of the moment, but it presents the auxiliary in a false light, giving it credit for what it has not done, and it leaves the Parent Society to pay the deficit with the money which must be contributed by somebody.

For example, while many a "centennial offering" was a real offering, as far as the individual giver was concerned—just so much added to her annual gift—yet the figures show that in many cases the auxiliaries to which these liberal members belong paid into the Society's treasury just so much less, making these centennial dollars eke out the amount they had promised.

Again, when a fund for missionaries' children was started at the semi-annual meeting last fall, there was a noble response from some auxiliaries and individuals, but—there were exceptions also, and some societies, after pledging certain amounts to this fund, sent in less money than they had sent the previous year.

Then occasionally an auxiliary sends the Treasurer money for some work not in the Board's estimates. This the members desire to have forwarded by her, instead of sending it direct as a private gift for which they would receive no public acknowledgment, and it takes the place of part, or all, of their regular contributions.

We will not stop to inquire into the whys and wherefores of these strange truths, but they are truths, and the fact of their existence leads us to throw out a caution just now. The woman's organizations of our Church are endeavoring to add this year $50,000 to the receipts of the Board, *in sums which would not otherwise have gone into its treasury.* This is to be the added capstone of the year, which must have a solid and finished structure all the way up to it, and this structure is to be built with the patience and perseverance of the worker in bricks and mortar. Let no one forget the foundation while she is adding a stone to the superstructure. Let neither be a spasmodic effort, but give conscientiously "as the Lord hath prospered" you, first for the regular

work for which you are already pledged, then, if you can, for this extra fund. Give, not because the object is interesting or popular, not because some one asks you to do it, but alone for the Master and because it is needed in *His* service.

ITEMS FROM EXCHANGES.

THE Woman's Foreign Missionary Society of the Methodist Episcopal Church received last year $68,063 52.

The Woman's Baptist Missionary Society reports $39,260 43; and the Woman's Baptist Missionary Society of the West $13.473 40.

The receipts of the Woman's Board of Foreign Missions of the Reformed (Dutch) Church were $10,085 70, an advance of $2500 over the previous year.

Of the Woman's Missionary organizations of our own Church, the Woman's Board of the Northwest raised $30,695 38 for Foreign Missions; the Ladies' Board of New York $21,731 23; the Woman's Board of the Synod of Albany $5710 45; the Woman's Society of Brooklyn $1230.

The Missionary Helper is the title of a bi-monthly magazine published by the Free Baptist Woman's Missionary Society, Providence, R. I. The fourth number comes to us with the statement that it has already 2168 subscribers. May the list lengthen rapidly!

Accompanying *China's Millions* for July is a fine colored map of China, showing the itinerations of the China Inland Mission. Its missionaries have reached every inland province, and "many of these lines of travel have been gone over again and again." The provinces along the sea-coast have been occupied by other missions for years, so that the whole of China is now literally open to the gospel, and needs but the rallying cry of the Church of Christ, "Let us go up at once and possess it!"

The second number of *Woman's Work in China* comes to us freighted with sterling articles relating to the mission work in that country. The experiences and ideas of the tried laborers who write for it are invaluable to their own band, and give just such information as we need for more intelligent co-operation with them. This magazine is published once in six months by the Woman's Missionary Association in China. Persons in America who wish to subscribe for it can forward their subscriptions in postage stamps or greenbacks, to the General Secretary, Mrs. J. W. Lambuth, Shanghai, China. Subscription price 50 cents, postage 12 cents.

"Two Associations for Young Women, both known by the name of the 'Young Women's Christian Association,' have been for upwards of twenty years working separately, with the view of creating an interest in the spiritual welfare of young persons, and of benefiting them. The one originated by Miss E. Robarts has been silently spreading in England, Scotland, Ireland, and abroad; the other, originated by the Hon. Mrs. A. Kinnaird, has been establishing classes, institutes, and homes in London, as centres of Christian influence in different parts of the metropolis, as well as stirring up an interest in some parts of the country. These two associations are now united in one organization, called the 'Young Women's Christian Association and Institute Union,' designed to bring home the influence of the gospel wherever young women can be reached in all classes of the community."—*Woman's Work, London.*

"More than 200 opium smokers have been cured of their deadly habit within six months, at Dr. Osgood's Hospital, in connection with the Foo-chow Mission of the American Board. There is now a great demand by opium-smokers for admission to the Hospital—from eight to twelve days generally sufficing to effect a cure. This greatly tends to give the missionaries a good name for benevolence among all classes of the people."—*Illustrated Missionary News.*

BUTLER PRESBYTERIAL SOCIETY.

ANNUAL MEETING.

The Woman's Missionary Society of the Presbytery of Butler held its second annual meeting at Clintonville, Pa., on Tuesday and Wednesday, June 25 and 26. About thirty delegates represented the churches. The report for the year was very encouraging. The aggregate collections from the different auxiliaries and bands amounted to almost $1000. There are 30 churches in the Presbytery and 24 auxiliary societies. An effort will be made during the coming year to effect organizations in the remaining six. We have as yet but four bands in the Presbytery, and we feel at present that the greater part of our remaining work lies in this direction, in bringing together the children in our congregations and organizing them into bands and circles, and thus training them to give intelligently and systematically. If our children are to constitute the working force of the Church in the near future, how very important it is that they be early trained to gospel work.

At the evening meeting addresses were made by Rev. Dr. Spear and Rev. Mr. Dodd; the former upon the character, dress, education, and religion of the Japanese, and the latter upon the missionary work in China. H. H. McConkey, *Sec.*

FROM a member of an auxiliary: "On the last day of January we met at the house of our pastor, a very small band, for the day was stormy. But our hearts were cheered by our good Treasurer telling us that a friend had brought to her a New Year offering of five dollars, but she was not at liberty to give her name. We were very thankful, you may be sure, for fives are not as plenty among us as they used to be. When the same lady informed us at our meeting yesterday that she had received ten dollars, enclosed in an envelope with Heb. x. 24, without the name of the donor, we felt that somebody's faith had been 'great,' and we shall not be surprised if at our next meeting we receive two tens."

MISS LORING has resumed her work among the churches. Those who desire her services in organizing new societies and bands, or reviving old ones, will notify Mrs. H. N. Paul, 1334 Chestnut street, Philadelphia, Pa., as early as practicable.

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Grafton, W. Va., W. Virginia Pres.
Kingwood, " " "
Mt. Sterling, O., Columbus Pres.

BANDS.

Mt. Sterling, O., Busy Gleaners.
Philadelphia, Pa., Cohocksink Ch.
Slateville, Pa.

NEW LIFE MEMBERS.

Allen, Mrs. Jane,
Bowen, Mrs. C. L.
Elliott, Mrs. F. B.
Ewing, Miss Louise,
Hagan, Miss Annie,
Hutchinson, Mrs. Esther R.
MacMillan, Miss Hannah,
McCreight, Miss Emily S.
Nickum, Miss Minnie,
Reed, Miss Fanny,
Shaw, Miss Isabel Jennie,
Stewart, Mrs. W. G.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from July 1, 1878.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Logan, Gospel Bearers, sch'p, Bangkok, . $40 00

BALTIMORE.—Ellicott City Aux., for work, Chefoo, $147; Emmittsburg, of which $30 for sch'p, Kolapoor, $36 50, . . . 183 50

BLAIRSVILLE.—Latrobe, W. H. and F. S., for Gen. Fund, $18 70; Murrysville, Bright Eyes, for Miss'y, Hangchow, $30, ... $48 70

CARLISLE. — Chambersburg, Central Aux., $1 25, Falling

Spring Ch., $9 85, Dickinson Aux., $5, Harrisburg, Gleaners, $8, McConnellsburg, $10, Upper Path Valley, $20 ($54 10), for Miss'y Syria; Chambersburg, Falling Spring Aux., Gen. Fund, $3 25; Harrisburg, Market Sq. Aux., for Oroomiah bdg., $10, for Africa, $25, . $92 35

CINCINNATI.—Lane Sem. Ch., Mr. C. Hitchcock, for Gen. Fund, $25, Mrs. Hitchcock, for fam. suf. China, $25 ($50); Mt. Auburn, Aux., for Miss'y, Mexico, $150, Mrs. Bodman, $5 ($155); Reading and Lockland Aux., $15; Wyoming Aux., sch'p, Yokohama, $30; Mrs. Dr. W. H. Taylor, $5, . 255 00

CLARION.—Strattonville Aux., for L. M., ... 25 00

CLEVELAND.—Cleveland, Mrs. P. Benedict, $3; 1st, Aux., $36 85, South Ch. Aux., 75 cents, Akron, $2 90, Collamer, $5 25, Rome, $3 ($48 75), for Miss'y, Woodstock; 1st Ch. S. S., for sch'p, Beirut, $100; Mem. Ch. S. S., for sch., Gherzooz, Syria, $10 56; N. Springfield, Miss. Bd., for day sch., Canton, *special*, $25, . 187 31

COLUMBUS.—Columbus, 2d Ch. Aux., for Miss'y, Syria, $48 60; Mrs. Wm. G. Durm, for sch'p, Canton, $30, . 78 60

DAYTON.—Dayton Aux., for Miss'y, Rio Claro, $55, A few ladies for outfit of Miss'y to Laos, $20, 3d St. S. S., for sch'p, Dehra, $40, sch'p, Oroomiah, $28, sch'p, Yokohama, $30 ($173); Springfield, Perkins Circle, for sch'p, Corisco, $25; 2d Ch. Aux., for 2 schs., Saharanpur, $50; Troy Aux., for sch'p, Mexico, $25, . . 273 00

ELIZABETH.—Lamington Aux., $21 90; Plainfield Aux., for Miss'y, San Paulo, $114 01, ... 135 91

ERIE.—Franklin Aux., for schools, Shanghai, $50; Greenville Aux., $51 68; Mill Village, $4 40; Jamestown, for sch., Petchaburi, $35; Utica, $5, ... $146 08

HUNTINGDON.—Altoona, Aux. 1st Ch., $25; Bellefonte Aux., $35; Birmingham Aux., $16 25; Perrysville Aux., for Miss'y, Ningpo, $50, ... 126 25

KITTANNING.—Apollo Aux., $50, Freeport Aux., $37 50 ($87 50), for Miss'y, Siam; Clarksburg Aux., for sch'p, Kolapoor, $30; Ebenezer, Miss. Bd., $16 64, Little Workers, $2 36 ($19), for B. R., Allahabad; Eldersridge Aux., for sch., Alma, Syria, $65; Glade Run Aux., for Miss'y, Brazil, $25, . . 226 50

LEHIGH.—Hazleton Aux., for sch'p, Bangkok, $40; Mauch Chunk Aux., $25, S. S., for sch'p, Dehra, $45 48 ($70 48) 110 48

MAHONING.—New Lisbon Aux., for sch., Saharanpur, $30; Youngstown, 1st Ch. Aux., for sch., Mexico, $27 10, . 57 10

MARION.—Delaware Aux., $20; Ostrander, 2 S. S. classes, $6, . . . 26 00

MORRIS & ORANGE.—Orange, 2d, Aux., for Miss'y, Tungchow, ... 126 00

NEWARK.—Caldwell Aux., for B. R., Canton, $30; Hanover Aux., for day school, Canton, $76; Newark, Central Aux., sch., $60; High St. Aux., for Miss'y, Soochow, $86 63; S. Park Aux., for Miss'y, Canton, $83 87; 3d Ch., for Miss'y, Canton, $47; Roseville Aux., for Miss'y, Sidon, $138 75, $522 25, less $43 50 expenses, ... 478 75

NEW BRUNSWICK.—Amwell, 1st United Aux., $25, Kirkpatrick Mem. Aux., $46 69 ($71 69) for sch., San Paulo; Trenton, 1st, Aux., for Miss'y, Japan, $2 25, . 296 69

NEWTON.—Belvidere, 1st, Aux. $3; Stewartsville Aux., for sch., Saharanpur, $25, . 28 00

PHILADELPHIA.—West Spruce St. S. S., for work, Chefoo, 50 00

PHILADELPHIA CENTRAL.—Green Hill Aux., add'l, . 2 00

PHILADELPHIA NORTH.—Pottstown Aux., for debt of Bd., $20; Springfield Ch., Youths' Miss. Bd., $11, . $31 00

ROCHESTER. — Geneseo, Central Ch., Butler Bd., for sch., Ningpo, $8 35; Groveland Aux., for sch'p, Tungchow, $40 30, . . . 48 65

SHENANGO.—Clarksville Aux., for sch., Lahore, $31 25; Neshannock Aux., for outfit of Miss'y, Siam, $5 55; Newport Aux., $13; Slippery Rock Aux., $14 50, . 64 30

STEUBENVILLE. — Bethesda Aux., $8 68, Oak Ridge Aux., $8 ($16 68), for Miss'y, California; East Liverpool Aux., *extra*, in response to "necktie circular," $10 75, . . . 27 43

WASHINGTON. — Washington, 1st Ch. Aux., for Miss'y, Persia, $60, Harvest Bd., $23, Cornes, $2, for 3 sch'ps, Mynpurie ($85); Mt. Prospect Aux., for Miss'y, Siam, $10; Cross Creek Aux., for Miss'y, Persia, $30; Forks of Wheeling, Bessie Shaw Bd., for work, Tungchow, $10; Bethlehem Aux., $16 75; E. Buffalo, $14; Wheeling, 3d Ch. Aux., for Miss'y, Siam, $10; Wellsburg, Little Lights, for sch., Canton, under Miss Crouch, $20; West Union Aux., for sch., Sako, China, $20; Waynesburg Aux., $5, . 240 75

WESTMINSTER. — York Aux., for Miss'y, Tullahassee, . 50 00

WOOSTER. — Hayesville Aux., $3; Millersburg Aux., $17, Earnest Workers, $13, sch'p, Allahabad ($30), . . 33 00

ZANESVILLE. — Mt. Vernon Aux., $25 51; Muskingum Aux., $12 50; Roseville Aux., $5, Zanesville, 1st, and Putnam Aux., $28 25 ($33 25), for Miss'y, Chenanfoo; We Girls Bd., sch'p, Kolapoor, $25, . . 96 26

MISCELLANEOUS. — Andover, Ill., "Our S. S. Class," $2; Bloomfield, O., United Pres. Ch., for fam. suf., China, $36; Delafield, Wis., Harry Martin, for Oroomiah bdg., $1; Hendersonville, N. C., C. B., $22 66; Philadelphia, T., $5; E. M., for Oroomiah bdg., $1; B., "money earned," 10 cts.; Pittsburgh, Dying gift (in part) of Miss Lizzie Allen, $25; Uniontown, Md., Miss G. D. Ferguson, Oroomiah building, $1; Wassaic, N. Y., Pearl Gatherers, for sch., Petchaburi, $3 69; For "Necktie Fund," Auburn, N. Y., Mrs. M. O. Kellogg, $1, Bridgeton, N. J., Mrs. J. M. L., $2, Chambersburg, Pa., Mrs. F. R. Newton, 50 cts., Havana, N. Y., 75 cts., Philadelphia, Miss A. Corgie, 50 cts., Miss J. R. Farlan, 50 cts., M. E. A., $2, A. ("2 neckties"), $2, Mrs. C. P. Turner and daughter, $2 50, M., 50 cts., K., $2, A., jewelry sold, $6, L. A., jewelry sold, $4, H., $1, A Friend, $5, Penn Yan, N. Y., Mrs. C. J. Judd, $1, N. Y. City, $1, Washington, D. C., A lady, $5 ($37 25); Through Miss Loring: collections in Allentown, N. J., Ch., $7, Bergen, N. J., Ch., $12, Elizabeth Pres., $8, Lehigh Pres., $41 83, Martin's Ferry, O., $18, Monmouth Pres., $5 25, Parkesburg, Pa., Ch., $5, Philadelphia, Chs., $27, Philadelphia North Pres., add'l, $36, Redstone Pres., $91 68, Steubenville Pres., $83 71, Washington Pres., $91 97, Wooster, O., Ch., $5 90 ($433 34); Sale of leaflets, &c., $1 40, . . $569 44

Total for July, 1878, . . $4154 05
Previously acknowledged, . 4331 76

Total from May 1, 1878, . $8485 81

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut Street, Philadelphia.

August 1, 1878.

W. P. B. M.

Northwestern Department.

PERSIA.

Miss Annie E. Poage.

Tabriz, May 1, 1878.

We thought a few days ago that spring had surely come, but it seems to-day as though we were mistaken, for it is so cold we still have on all our winter clothes, have the windows and doors shut, and a rousing fire. I do not know whether there will be any summer this year or not. Last Saturday afternoon and Sunday morning were sweet hours for us. At the regular monthly meeting preparatory to communion services, Mirza Ali presented himself as a candidate for admission to the Church. He passed an excellent examination. He has been studying for the last year or more to find out the true way. He is now convinced that Jesus Christ is the Saviour of the world, and he has accepted Him with all his heart as his Saviour. On Sunday morning we all (missionaries and members of the church, eighteen souls) met together in Mr. Ward's sitting-room; the curtains were dropped and the door locked. Mirza stood up and answered a few questions, then kneeling received baptism, afterwards we partook of the Lord's Supper. It was a sweet, solemn and impressive hour.

At our last communion (before this one) Stephen united with the Church. He was so happy that day that his face fairly shone with joy. Mr. and Mrs. Ward returned from their tour to Miragha a little over a week ago. While there they were thronged with inquirers after the truth. They received over eleven hundred calls from men and half as many from women, not counting those who came just for curiosity's sake. Mr. W. while there baptized a Said, whom he thought to be a true convert. This Mirza Ali, who has just been received into the Church, was with Mr. W. He did a good work there. Mr. W. was very much pleased with him.

Shamarha Baba, of Degella, formerly with Mr. Bassett, at Teheran, and afterwards one of Mr. Whipple's best colporteurs, also did well. Mr. W. is so much pleased with the work that he wants to go there again in the summer. There is one thing which I must not forget to tell. While in Miragha Mr. W. was very kindly treated by the sertib; at first complaints were made, and the sertib not knowing what to do sent to the sahib Dewan, and the dewan (the valeat upholding him) sent back word that if any one gave the *gentleman* any trouble, a rope should be tied around his neck, and he should be so brought to this city and to him. Was not this good? It shows that the sahib Dewan and prince are at heart our friends, though they fear to favor us here. Sertib became a warm friend of Mr. W.'s. He is now in the city.

The shah entered on Monday afternoon; the whole city went out to meet him. The Teheran road was jammed and crowded, except where the soldiers kept it clear for those coming with him. Mr. Ward, Miss Jewett, and I, with four servants, mounted our horses about one o'clock, and taking another road we got out of the city, seeing hardly a soul. We found a very good place for seeing, on the side of a hill. After waiting about half an hour the shah came amid flying banners, firing of cannon, music and cheering. First came the shah's musicians, dressed in red, riding on camels, swaying back and forth, but tooting away as if for dear life; next a few horsemen, the shah's carriage (which he rode in from Teheran, but left and got on horseback as he neared the city, so he could be seen), and attendants of the shah, dressed in red; then the shah. He was dressed in black, his chest to his waist, and the front of his hat fairly sparkled with diamonds. He had on white gloves. We were not near enough to see his face plainly. His horse was a meek little thing, of a sorrel color, not very much fixed up with trappings. After the shah came quite a train, five carriages, horsemen, etc. With the shah were the valeat and other big men. It was a show to see the multitude which had gone out to meet him. Soldiers ranged up and down the road as far as the eye could reach, in ranks, horsemen running their horses this way and that. After the shah passed we came home the

same way we went, and the streets were so deserted, except this one, that we had all the room we wanted to run our horses or do as we pleased. The shah expects to leave here on Sunday. Last evening, though it was raining, there was quite a display of fireworks. Mr. Easton left for Russia last Friday. He expects to be gone about six weeks. . . . Mrs. Van Hook is still in Oroomiah. She has not very good health.

AFRICA.

Mrs. De Heer.

Basil, Switzerland, April 27, 1878.

After holding out as long as we could, the need for a change became imperative, our health, especially that of my husband, becoming so impaired that all our missionary brethren urged our leaving at once. You can imagine what a pang it cost us to leave our work—to leave those ignorant old people and helpless children, who were so dependent upon us, and needed so much the assistance we could give them. These old people in their ignorance and childlike trustfulness look up to us, and come to us with cases of conscience, so plain to us, but so impossible of solution to them. For any well-trained child of ten in a Christian land has a better knowledge of these things than our gray-headed men and women, who, brought in at the eleventh hour, must unlearn all they have learned amiss, and like babes walk but totteringly in the new way. One good old man who, when nearly eighty years of age, was brought to the Saviour, and sacrificed much of earthly good to follow Him, and who, through a long and painful illness, has manifested a truly wonderful spirit, was found by one of our elders to have still beneath his bed an old fetich or charm. So soon as the sin and folly of putting the least trust in such things was pointed out to him, he manifested the deepest contrition and shame for what he had ignorantly done, and openly denounced and destroyed the evil.

Of course upon our coming away our girls' school had to be disbanded and the dear children sent to their homes, if homes they may be called. It was hard to tear ourselves away from our dear Sabbath-school. But we believe the Saviour will see that this

work does not suffer, even if the feeble instruments He deigns to employ do faint and fail. . . . We have come to this place with our good sister and fellow laborer, Mrs. Reutlinger, who is a native of Switzerland, and after a season spent in striving to gather strength in this pure mountain air, we hope to come together to America before returning to the labor of our love. In the meantime all our hearts and interests are in Africa.

CHINA.

Mrs. Fitch, Soochow.

My heart goes out to all of you who are working so earnestly at home. Our heavenly Father does not look at here or there, but only at the spirit of the workers, and I feel that many of you are just as truly missionaries—even to the heathen—as we. Indeed as I look at my work and its lack of perceptible fruit, I feel that I do almost nothing. What a grand step forward the women of America have taken in the last five or ten years!

A woman who came to see me this morning was telling me of her sorrows, &c., and I told her that this truth we preached fitted her case exactly. She said she did not worship Buddha or "eat vegetables" (for merit). I told her that only worshipping the one true God and trusting in Jesus would save us, and as I explained to her how Jesus was our "middle man," she seemed to comprehend a little of what He had done for us. I said, "You know if the Soochow people want to buy a field, or get betrothed, and do any special business, they always do it through 'middle men,' and so we sinful creatures can come to God through this 'middle man,' His Son. And if anybody loves my Robbie, how happy it makes me; so if we love and trust Christ, God is *pleased* even with *us*." She listened very attentively and interestedly, but these Soochow women are very apt to say of themselves, "I am stupid and forgetful," and sometimes you almost feel tempted to echo it, when you find in a few days that they have forgotten what you told them, or got it all confused. Later in the morning another woman came to me in the school, and told me she had learned considerable from my Bible-woman, and added, "I have a little belief." I have a very good

Bible-woman. She has so pleasant a manner as to be very good at friend making, and besides is careful not to press herself on the people if she feels she is disturbing them. My little day scholars still take some of my time, and more of my interest. The sister of one of them, eleven years old, has just been sold for thirty-five dollars to be a "daughter-in-law." The man whom they intend her to marry in a few years is ten years her senior. Her parents were very poor, and took this way of raising a little money; although it seems very sad, she may be as happy as she was in her own home.

Now here is something for your children. The other evening kittie was in my lap, and noticing how happy she seemed, I asked my woman what the Chinese had to say about the purring of a cat. Said she: "They say that once upon a time there was a nun who did not like to repeat over her prayers to Buddha, and so she taught her cat to do it for her, and now whenever a cat purrs she is saying those prayers (*nai 'Veh'*). But," she added, "I don't know that it is true!"

BRAZIL.

Miss Da Gama.

Sao Joao do Rio Claro, May 14, 1878.

As I promised in my letter to you last month that I would tell you about our work, our trials, our experiences, and our necessities in this great field, I now try to fulfill it.

First, our work. Our time is almost all occupied with teaching; in the little that we have to spare, we visit the people and talk to them about the salvation of their souls. We are well received wherever we go, and they like us to visit them. They always speak about religion to hear what we say. As for example, last week we called on a wealthy family, and there we met a lady who is a very strong Catholic. We began to speak of the terrible famine that is prevailing in Asia, and the owner of the house said, "If God is merciful, how can He punish a nation so severely?" My mother answered that God was merciful, but that He would surely punish the wicked. Then he said, "Is it wrong to aid that nation?" Mother told him that it was our solemn duty to help the

poor and needy, because the Scriptures taught us to do so, and if he would examine the Word of God, he would find that it was true; they were astonished to hear mother talk in this way.

The services here are generally well attended. Many know and confess that our religion is true, but they say that at present they cannot receive it. They are afraid of losing their place in society. This is the reason that they do not publicly profess the religion that they acknowledge to be the true one. The work in Limeira is very encouraging, and many families are interested in the gospel and attend the services regularly. Many are inquiring about the Word of God and the salvation of their souls. Father opened a school there in January; it is doing very nicely, and has at present eleven pupils. Father goes there to preach once a fortnight. The work at Sao Carlos do Pinhal is making rapid progress, especially in the Sitio. At Pirasaimenea there is a school of forty-four pupils. The teacher and his wife are doing a good work, and we hope soon to see many leave off their bad ways and turn to God as their only Saviour.

Our trials. It is very trying to teach; the children in this country do not attend regularly, sometimes some of them come only once a week. In the Catholic schools they do the same thing, and so coming to us they think they must follow the same rule. When they enter our schools we tell them that they must attend regularly, because in coming one day and staying away two they will never learn anything; some have now learned to come regularly. In the public schools here they study all of their lessons in a high tone of voice; so when they come to us we have difficulty in breaking up the habit. They think it the only way to learn their lessons. There are many little things to discourage a teacher sometimes, while at others there are some things to encourage.

Our experiences. The Brazilian people are in general very slow in everything; when you wish them to do anything, you must tell them twice or three times before they do it, and after all it is very doubtful whether they do as you tell them. It is the same with children, as for instance, in the boarding-school if you say to one, "Every day this week you must sweep the dining-room the first

thing in the morning," when you go the next morning to see whether it is done, that same one will come to you with the question, "What is the first thing I have to do this morning?" We have many difficulties to contend with in teaching this people to be industrious and honest at the same time. They are taught from early youth to despise labor, and they think it a dishonor to work even if they are poor. I hope the day will soon come when they will think and live differently, and when they will accept the Word of God with their whole heart, and the Bible for their standard. Let us pray that this day may soon come.

INDIA.

Mrs. Bergen, Umballa.

I find the three schools doing as well as I could expect them to do, but the numbers are few. Their attendance is not as regular as I should like; but this is difficult to remedy when there is no appreciation of the value of female education, and in India, especially so far up as we are, we must accept the irregularities for the time and do the best we can. In Calcutta they think more of education. The Bengali Babus will not marry illiterate wives. The President of the Scotch Free Church Institution, the one Dr. Duff was so long associated with, told me the other evening how two of his students managed who wanted wives; they went to a school for girls, and letting the teachers know their motive, asked to examine the girls in different studies; she allowed it, and they selected two who were learned enough to suit them as wives. It struck me as a novel proceeding, unlike our way of managing such matters, and more unlike their old way, when the *barber* of the family acted as agent in transacting such business.

I always try to notice Christmas, and have either a tea party for the children at my house, or a dinner. Last year I omitted it, as I wanted to give a dinner to the lepers, and could not afford both. The poor lepers, though, have so few bright days in their lives, I must try to do something for them again this year if I am at home. It is not to be wondered at that the native Christians want to make a bright day of Christmas, as they do not or cannot participate in the great number of holidays, and fairs, and feasts of the Hindoos and Mohammedans, especially the former. I often think they must miss this, and their life seem tame and monotonous; they are accustomed to seeing the people of the country have so many holidays.

Our life here is very busy, and we see scarcely any society. We might be lonely, but we are too fully interested here and there to mind it much. I have seen but two or three Europeans since coming down, and there is a large military station four miles off. No one at home can understand a missionary's work, one who has charge of a station with all the business necessary to be transacted, the correspondence, the schools, the out stations, the village preaching, the accounts, repairs, and the time given to settling different cases of discipline. . . . The Church Mission oblige their missionaries to go home for rest and recuperation after five years. I have been told by one of their members that it is thought an economy, as they can work better. We cannot help degenerating out here in many ways.

Home Work.

OUR YOUNG MISSIONARIES TO THE LAOS.

"THE chief end of the Church's existence on earth is to carry on the work of Foreign Missions." Such was the great sentiment expressed by Dr. Duff, when he first returned from India, on the floor of the General Assembly of the Church of Scotland. It was no mere sentiment with the heroic missionary. He lived and died in its belief. It controlled his whole life, and was his dying utterance to the Church in his farewell letter to the Council at Edinburgh. For a long time the friends of missions have labored in face of gigantic difficulties and determined opposition, even from the professed followers of Christ, but within the last few years a change has taken place in public opinion. The Church is awaking to the fact that it ought to be her highest duty and greatest pleasure to execute the parting commission of her Leader, and the world is forced to recognize the success of an enterprise once derided.

Words of encouragement and praise come from an unexpected quarter. The British Quarterly Review, in an article on the Americans in Turkey, bears noble testimony to the influence of our missionaries in that country. In speaking of the schools established there, it says: "It is not too much to say that some of the men

who give the greatest promise of wide usefulness in Turkey at the present time are graduates of these institutions." It notices particularly the improved condition of the women, and pays a high compliment to the work among them. "We doubt whether the Americans are doing anything in Turkey that is so sure, sooner or later, to change the entire character of society, as what they are doing in the line of the education of women." This is high praise, considering the character of the Review. What makes it more significant is that the article may be taken as an *amende honorable* to the cause of missions. At the beginning of this century Sydney Smith and other great British reviewers ridiculed the whole thing as absurd and chimerical, involving a useless waste of money and sacrifice of life.

A work similar to that in Turkey has been done by our missionaries in India, China, Japan, and Syria. Even the distant Laos are emerging from their degradation under the self-denying labors of the little band of workers who have penetrated to their recesses. The prayer meeting at 48 McCormick Block, held just after our national holiday, was of deep and unusual interest, owing to the presence of Miss Edna Cole and Miss May Campbell, who are under appointment to the Laos country. Fresh from seminary halls, where they had graduated with honor, they appeared before the Board to set the seal upon their consecration to the mission work. They had heard the call for help from a land sitting in darkness, and had answered the call with full self surrender, saying, "Here am I, send me." The influence of that morning hour at the missionary room will not soon pass away. As that circle of Christian women gathered around the two young girls who were soon to renounce home and friends for Christ, and joined with them in singing, "Oh, to be nothing!" all felt it a high privilege to be there and bid them God speed.

Mrs. Rhea's little talk to the young missionaries was not the least interesting feature of the meeting. It was tender, loving, practical, inspiring. She spoke to them as to two young sisters, and from her own rich and sunny experience gave them words of sympathy and cheer. Mrs. Hoge's brief address was admirable. She

took the young girls about to sunder natural ties to the mother heart of the Board, assuring them of increasing love and interest. Every Friday morning they would be remembered at the mercy seat.

The prayer meetings of the Board are exerting a widespread and hallowing influence. The spirit of consecration and prayer, which dwells in that little room in McCormick Block, shut off from the noise and bustle of the great city, cannot fail to bring down a blessing from the great Head of the Church. The last half century has seen so much accomplished in the spread of the gospel in heathen lands, that we may expect the next fifty years to witness still greater triumphs of redeeming grace. Surely in view of the facts presented by such high authority as the British Quarterly Review, no Christian can hold back from the high privilege of helping on the work of Foreign Missions. M. P. H.

THOUGHTS BY THE WAY.

"Lord, what wilt thou have me to do?"—Acts ix. 6.

WHAT is my work? O Father, I would know
If Thou hast nothing for Thy child to do;
Forth at thy bidding gladly I would go,
And prove myself Thine own, obedient, true.

Great is Thy might; I know Thou dost not need
Such aid as I could render, weak and small,
Yet my full heart from very grief would bleed,
If Thou shouldst not accept my work at all.

Day after day I watch and long and wait
For work on which Thy holy seal is set;
Still in my life comes nothing new or great:
At times, I doubt if Thou dost not forget.

Help me, dear Lord, in this my gloomy night
To do what lies the nearest to my way;
Whither Thou leadest me is surely right,
Beyond Thy guiding I can never stray.

Give me Thy strength, that I may stoop and take
The daily load of care, however drear;
Willingly may I bear it for Thy sake,
And mingle love with joyous service here.

Not on the work, O Father, which we bring,
But on the love with which our work is fraught,
Well pleased Thou lookest down, and therefore spring
Repentant gladness from our sorrows wrought.

MARGARETTE W. SNODGRASS.

QUERY.

First.—Is it well to change the officers of local societies every year?

If the officers are competent for their positions, it is best to retain the same persons in office for some time. It takes about a year for one who has not held such a place before, to get thoroughly acquainted with her work and with the manner of doing it. If there is a good earnest Christian woman in the church who has not taken much interest in missions, and if she can be persuaded to take an office, her sense of responsibility will probably secure her as a worker in the cause of missions; in that case it might be well to change.

Second.—Would you discourage having a fair for the benefit of the missionary society?

There is nothing wrong in a fair for the "benefit of the missionary society," providing always that it can be done in harmony, and without the *shadow* of extortion on the part of those who sell. Much reproach has often come on the work of women because some thoughtlessly have not held firmly to the principles of equity.

THE Board of the Northwest recommends that Friday, September 20th, the day of the monthly prayer meeting at 48 McCormick Block, be observed by all its auxiliaries as a day of fasting and prayer, and that earnest intercession be made for a revival of interest in the work of Foreign Missions, a renewed spirit of consecration in all who are engaged in it, and a more entire devotion among all the women of our churches, to the service of our King and Saviour.

NEW AUXILIARIES.

Elizaville, Ind.
Fostoria, Ohio.
Grand Ridge, Ill., Farm Ridge Ch.
Omaha, Neb., Western Lights.

NEW LIFE MEMBERS.

Mrs. William Baker,
Mrs. L. G. Buckingham,
Mrs. Jessie Burchard,
Mrs. Thomas Davis,
Miss Helen A. Ferry,
Mrs. John Hamilton,
Mrs. Sarah Heizer,
Miss Anna Holt.
Mrs. John Houston,
Mrs. Elizabeth Kerr,
Mrs. H. H. Lipes,
Mrs. Elizabeth Leonard,
Mrs. James Moore,
Mrs. Cynthia McClure,
Mrs. H. W. Porter,
Mrs. Elmira Steele,
Mrs. Hannah Schenck,
Miss Sophie C. Wight.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to July 20, 1878.

[PRESBYTERIES IN SMALL CAPITALS.]

BLOOMINGTON. — Bloomington 2d Ch. S. S., 350 children, 10 cents each, for "Burnt Brick," Persia, $35, Minouk, 7 little boys, same, $1 50, . $36 50
CAIRO.—Du Quoin, . . 12 00
CHICAGO.—Chicago, 1st Ch., W. M. S., sal. Mrs. Jessup, $60 29, sch'p, Oroomiah, $7 50, sch., Beirut, $29; Youthful Gleaners, sal. Mrs. Jessup, $4 05; 2d Ch., W. M. S., $75 23, Miss. Bd., 71 cents, sal. Miss Poage; 4th Ch., $59, S. S., sal. nat. tea., Tripoli, $60; Proceeds entertainment by 4 little girls, for "Burnt Brick," $5; A friend. for Mt. sch., Persia, $5; 41st St. Ch., $12 46; Mr. Williams, "Burnt Brick," $2 50; Evanston, sal. Miss Bacon, $34 25; Homewood Ch., $3; Lake Forest, W. M. S., $71, Y. Peo. Soc., Mt. sch., Persia, $12 40, S. S., sch'p, Oroomiah, $60; Ferry Hall, sch'p, Chefoo, $30; Steady Streams, $16 15; Alice and Julia Hulm, $1, . 548 54
COLORADO.—Denver, . . 28 00
CRAWFORDSVILLE. — Dayton, $10; Delphi, sup. sch., Chimeh, $15; La Fayette, sch'p, Oroomiah, $10, . 35 00
DAYTON.—Oxford, West. Sem., 52 13
DES MOINES. — Des Moines, W. M. S., sal. Miss Dougherty ($5 by Interior), $38; Light Bearers, sch'p, Chefoo, $15 65, . . . 53 65
DUBUQUE.—Dubuque, 2d Ch., Y. L. Soc. sch'p, Dehra, *gold*, $30; Rowley, S. S., "Burnt Brick," $1 50, . 31 50
FORT WAYNE.—Fort Wayne, sal. Mrs. Farnham, $225; 1st and 2d Chs. S. S., "Burnt Brick," Persia, $30, 255 00
FREEPORT.—Freeport, Union Soc., for Miss Jewett, $25; S. S. off., for "Burnt Brick," $6 15; 2d Ch. S. S., same, $2, ... $33 15
HURON.—Tiffin, sal. Miss B., Tullahassee, Indian Ter., . 15 00
IOWA.—Keokuk, Westminster Ch., sch'p, Chefoo, . . 15 00
IOWA CITY.—Davenport, extra fund, $1; Washington, S. S., "Burnt Brick," $11, 12 00
KALAMAZOO. — Kalamazoo, Mich. Sem. Society, . . 18 30
LIMA.—Lima, sup. sch., Syria, 15 00
MILWAUKEE. — Beloit, Mt. sch., Persia, $15 45; Lima, $6 40; Manitowoc, $5 61, . 27 46
MONROE.—Adrian, . . 20 00
OMAHA.—Omaha, for H. M., $20; Schuyler, for F. & H., $7 75, ... 27 75
PEORIA.—Dunlap S. S., for "Burnt Brick," Persia, $4; Knoxville, same, $5, . . 9 00
SAGINAW.—Bay City, 1st Ch., for "Burnt Brick," $25; Flint, sch. in Syria, $25; 1st Ch., Young Ladies' Band, sch'p, Dehra, $15, . 65 00
ST. PAUL.—St. Paul, 1st Ch., 19 00
SPRINGFIELD. — Springfield, 1st Ch., sal. Miss Schmucker, $51 25; 2d Ch., Y. L. Band, same, $37 25; Jacksonville, 1st Ch. S. S., work at Whong Hien, $60, . . 148 50
WATERLOO.—La Porte City, . 9 70
WHITE WATER. — Richmond, 1st Ch., ... 45 00
WINONA.—Winona, S. S., sal. Miss Downing, . . . 25 00
WISCONSIN RIVER.—Kilhourn, Miss E. H., for fam. suf., China, ... 5 10
MISCELLANEOUS. — Societies for publishing Rep., $8 45; Mrs. Whitehead, by "Interior," $1; Premium on gold draft, 35 cents, . . 9 80

Total to July 20th, . . 1572 08
Previously acknowledged, . 1677 92

Total, ... 3250 00

CHICAGO, ILL., *July* 20, 1878.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.